

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida &
Wallingford Communities.

ONEIDA COMMUNITY, JUNE 10, 1872.

New Series, Vol. IX, No. 24
Whole No. 1410.

POST-OFFICE ADDRESS:
ONEIDA CIRCULAR, ONEIDA, N. Y.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE RESURRECTION-HOPE.

Home-Talk by J. H. N.

THE Scripture doctrine of the resurrection is that Christ's natural body was transmuted into a spiritual body, that in him mortality put on immortality, and that thus escaping the dominion of death, he entered the angelic state. Thenceforth he was not a mortal nor an inhabitant of Hades; but was in a condition superior to both. The Bible makes a clear distinction between the world of the dead and the angelic world; and Christ as a resurrection being belonged to the latter. But while Christ, after his resurrection, lived the life of the angels, some distinction must yet be made between his position and theirs. As he carried his body into the spiritual world and retained in some sense his human organization, it follows that he was nearer to his disciples and the visible church, than the angels without such a human element could be.

Angelic communication, such as had existed in the time of Abraham, was, in Christ's connection with his disciples, more than restored. His relation to visible men was more intimate than that of the angels ever was. It was of the nature of personal human presence, so that he could truly say to his followers, "Lo, I am with you always." They had free spiritual communication with him, and knew that he was guiding, directing and teaching them continually. His connection with them was such that on certain occasions he appeared visibly to them, as in the cases of Stephen, Paul and others. So the grand result of Christ's resurrection was the establishment of a more perfect mediumship than had ever existed before, between the angelic world on the one hand and the natural world on the other. Communication was established, not with that world of the dead which the Spiritualists and Swedenborg report about, but between the human and the angelic spheres.

Such is the New Testament doctrine of Christ's resurrection. It is what Paul and the disciples preached; it is what the primitive churches believed; it was the foundation of all their enthusiasm, their hope and salvation. They felt that a door was open for them into the angelic world, affording an escape from the world of the dead. Instead of inevitably gravitating toward Hades, they felt an upward attraction toward the angels through Christ. It was the spiritual working of that great hope which sprung from the resurrection of Christ that drew them out of their sins and carried them forward in a constant revival. It was on the great fact of a resurrection already realized that they fastened their faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised

him from the dead, thou shalt be saved." This was the sure hold of their anchor.

The following passage in the 15th chapter of 1st Corinthians tells the whole story: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day;...and that he was seen of Cephas; then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles. And last of all he was seen of me also....So we preach, and so ye believed....If Christ be not raised your faith is vain; ye are yet in your sins." There, you have the very kernel of the gospel, as it was, and as it is. Believers in the immense fact thus proclaimed and proved, now as then, find themselves sailing right into the resurrection. They get within the sweep of that vortex which draws away from sin and death, and toward the angelic world.

The hope that was generated in the world by the resurrection of Christ was something more than a mere hope of immortality. It imported to the primitive believers change without death to the mansions of eternity. It is by getting a truthful view of Christ's resurrection that we can understand the facts about his Second Coming, of which the translation of the church was one accompaniment. This latter transaction was a repetition of the original resurrection, applied to believers on a large scale. So Paul evidently understood it, for he says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.... The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." As Christ ascended into a cloud and disappeared, so they were to be caught up into the same cloud and disappear. It is clear that the change that took place in Christ's body when he arose, and the subsequent disappearance in a cloud (whatever those facts were) were destined to be repeated at the Second Coming in the great body of the Primitive Church. Observe how the two series correspond. Here were some that were alive and some that were dead. The dead were to come up into connec-

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tion with the living, and then the two were to undergo a change like that which took place in Christ's body after he died; then together they were to be caught up in the air, and to go where he went when he disappeared in the cloud.

We should note also the philosophy of the process by which the resurrection leaven passed from him to others. Since the whole church by the law of its being was to be gathered together and become condensed and assimilated to its leader, whatever advantage he retained by carrying his natural body into a spiritual existence—whatever he gained by mortality putting on immortality in his own case—would naturally become a contagious power that would take effect on his followers. The living would be assimilated directly to the condition in which he was, and those who were dead would be brought under an operation enabling them to partake of the same benefit by receiving his bodily nature. The idea of the Primitive Church was that when they should see him they would be made like him. If they were alive, the transfusion would change their bodies so as to make them like his "glorious body;" and if they were dead, the sight of him would clothe them in a body similar to his own.

Thus we see clearly that the Second Coming immediately after the destruction of Jerusalem was the signal of the resurrection of believers *en masse*, by a process similar to that of the resurrection of Christ. What is the practical inference? Plainly this: that there is now and has been ever since the Second Coming a great body, an unnumbered multitude of men and women who, though invisible, are not dead, nor gone away to some distant sphere. They have escaped from the prison of Hades as Christ did, and have passed into the angelic world, which is a world of earthly ministration. We see, moreover, that the corporation thus raised, forms a modified department of that world. Its members constitute a sphere by themselves, which stands nearer in its relations to human nature than does that of the angels. Whoever went into that world then, from the least unto the greatest, even if they numbered hundreds of millions, has a closer connection with this world than the inhabitants of any other sphere whether Hadean or angelic. Every one of them has had, like Christ, a continued activity in the affairs of this world. They have been working with him. This is the New Testament doctrine. Its practical consequences each one may ponder for himself.

THE REAL THING.

[Selected from G. W. N.'s Writings.]

Yes, the divine thing is *love*. Thank God, that after all knowledge has failed, and after all the hopes and prides and strugglings of the flesh have come to nought, love still is left. The fires and floods, which sweep away all the surface rubbish of our lives, cannot reach it. It is the star of heaven in our souls, which only becomes the brighter for the storm that is past. "Now *abide* these three, FAITH, HOPE and LOVE; and the greatest of these is Love."

Let us make up our minds to be contented

with love, to seek it, and drop everything else in the pursuit. If we fret ourselves with pride, money, circumstances and position, we only get our labor for our pains. We beat our heads against a cage that never yields. The meekness that forbears to strive the spirit that breaks down in love, this is the way out. "Come unto me, ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; *for I am meek and lowly in heart, and ye shall find rest unto your souls.*"

Let us accept the exhortations on this subject, and, since we have "purified our souls in obeying the truth," * * see that *we love one another with a pure heart fervently.*" 1 Peter 1: 22. Or, in the simple words of John, "Beloved, let us love one another, for love is of God." Or again, Paul: "Let us consider one another to provoke unto love and good works." These exhortations assume that love is already a divine gift within us, "shed abroad in our hearts by the Holy Ghost." The eternal fire is always there by our union with Christ. We are then invited to recognize it—give it exercise and expression, and provoke it in others. Why should we not be wholly absorbed in this spirit? Everything else will perish and pass away—all our little anxieties about this and that personal concern will be bootless—only the stock that we invest in love will be permanent and paying capital. Love is eternal; it is the business, and the only business of heaven. Why should we not love one another? We are truly one—our everlasting and growing destiny is unity. Our separation is only outward, apparent and temporary; it continually gives place to the stronger reality that we are "members one of another."

HOW I CAME INTO THE TRUE PATH.

III.

BY JAMES BURTON HERRICK.

IT was while I was yet a student at the Seminary that I called one afternoon, by invitation, upon the daughter of one of the Professors, to talk about the new experience of sanctification by faith. I explained it freely and fully to her, but she could not comprehend it. She tried to take it into her head, and her heart refused what her head could not grasp; but there sat in the same room a pale young lady who entered very little into the conversation; yet I afterward learned that she took into her heart the idea of salvation from sin by faith. From a sad religious experience of years' standing she became happy in the sense of God's love and presence. I had applied to the Board of Foreign Missions to be sent to China as a missionary, and I thought it expedient to get married before going. My mind at once turned toward this lady as a suitable companion, and throwing my soul into the endeavor to win her, I obtained the promise of her hand.

From my present point of view, some incidents which then seemed unimportant wear a different aspect. The time of my becoming engaged to be married was a critical period in my religious experience. Before that time I had not only received the revival spirit myself, but was a medium of it to others; I contended fearlessly with students and professors for pres-

ent salvation; my room was the center where the revival began, and I was the one toward whom many of the younger students looked for council and comfort; I kept my eye and heart on God, and was conscious of his power working in me. Soon after my betrothal I went to New York to prepare for my expected mission to China, and to reconcile my friends to my proposed career. While in New York I wrote my first letters to the lady. God's business I made of first importance, and omitted the ordinary expressions of lovers in my circumstances. This oversight gave rise to some complaint from the one to whom the letters were addressed. Could I then and there have conquered the descending fellowship toward woman, and had the wisdom and grace to claim the right to give God and his business my first attention, it would have saved us both great suffering. But instead I turned my heart more and more toward woman and less and less toward God; and the consequence was that gradually my power to influence others for their good left me. The afflatus was gone; the burning revival spirit was quenched in the sea of human love. The object for whom this blind sacrifice was made was not satisfied by it; she could only be satisfied by God. While my eyes were turned toward God, she found herself supremely happy; when I turned toward her, the old sorrows gradually returned. All my subsequent experience and observations confirm me in the opinion, which is held as one of the foundation principles of the Community, that man to satisfy woman must himself be satisfied by God, and so joined to him as to be beyond the power of her seduction.

(To be continued.)

THOUGHTS ABOUT DISEASE.

IT is becoming more and more evident that the popular systems of medical practice do not sufficiently consider the mental and spiritual phenomena which accompany and indeed form part of every disease. The more we know about disease the more certain we become that the spiritual causes must be looked after quite as carefully as the physical ones. If, for instance, a man's stomach, liver or other organ gets out of order, some subtle influence sets his imagination at work to persuade him that his symptoms are very serious; that some strong disease has got hold of him to which he must succumb, and against which it is useless to struggle. Gradually these imaginations ripen into the most dire forebodings, having almost the force of a prophecy. They are themselves then quite capable of causing a "derangement of the vital functions," which is Webster's definition of disease. In such a case it is evident that the most important thing the diseased man could do would be to get his imaginations set right, and so drive away the lying spirits which would otherwise soon become actual breeders of disease within him. When he had broken the connection between the mere physical derangement and this diabolical persuasion of its given power, he would have put himself into the most favorable circumstances possible for his recovery.

W. G. K.

"FALLING AWAY."

THERE are those who say they can fall back into sin, after having received the life of God in their hearts. They do not see that their fall proves that they have only *tasted* of the word of God and the Holy Spirit. Paul says of such, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." But notwithstanding this plain declaration, they insist they can fall away many times and be renewed again. The darkness of their minds hinders them from seeing that they are unregenerate, for how explicit are the words of John, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." From this it is plain that whoever is born of God, or is regenerate, has the divine life implanted in him; and that this life is *everlasting* life is established by abundant testimony in the Scriptures. Then whoever has everlasting life in him cannot fall away into sin and come under the power of the devil. This life is triumphant over all temptations and is not subject to decay; it has in it all the strength that Christ gained in his struggle with evil powers while he was on earth.

H. A. N.

THROUGH SUFFERING TO VICTORY.

THE contact of our spirits with evil spirits produces a feeling of heaviness and pain; and this suffering, instead of being a thing to be lamented, is good; it is the first symptom of the action of a healthy life to throw off an incubus. A mistake that I had often made was in thinking that feeling bad was an evil in itself, and was to be escaped by flying in any direction. During a painful illness last year I was taught a valuable lesson on this subject. I was at times oppressed in body so that the suffering seemed past endurance; my courage was apparently completely exhausted. I would then confess Christ in me, and become conscious of the presence of his spirit, not at first in the way of relief, but in increasing my power of endurance. I discovered that the spirit of Christ can endure more suffering than any evil spirit. With Christ in me I was not afraid to go into any suffering with the spirit of disease; though I suffered much, the evil spirit suffered more. My medicine was prayer and fasting. These, with the faith and love that surrounded me in the Community, caused the parasite disease to let go, glad to escape from me. Christ in me would not let me try to escape, but put me face to face with a spirit that was seeking my life, and enabled me to gain a victory.

J. B. H.

Senator Wilson writes of what he saw while traveling in Scotland thus:

Much of the romance attaching to the scenery of Scotland, we attribute to Scott and Burns; but, on my way to Ayr, I saw a sight that surprised me,

though it afterwards became too common—I saw seventeen women hoeing in a field, and a man without a hoe as overseer. It reminded me too forcibly of our Southern slave system. I have heard a good deal about woman's right to work in this country: they have that right to work in the old country. I believe in their right to vote, but not in their right to work as I saw it there. I saw more women working in Germany than anywhere else; but I saw women working with a barrow on the railroads, carrying coal, carrying mortar in a hod up to the top of six-story buildings; and women up there using the trowel. I have seen them yoked with dogs, cows and bulls—such women!—big feet and hands, and faces nearly as black as our colored brethren. They get from twenty to thirty cents a day, and find themselves.

Correspondence of the Cincinnati Commercial.

THE FEATHERED SONGSTERS OF ENGLAND.

I do not know any deeper delight in England than to go forth beyond the din and dust of London and listen to the choir of the birds, which seem to love these islands beyond all other spots. The first distinctive note we hear of the spring is that of the cuckoo. "The voice of the turtle was heard in the land," was Solomon's sign that the winter is over and gone; ours is when the strange, wild note of the cuckoo is heard—a note that tells of solitude and far away climes so plainly that one does not marvel at the many superstitions which have invested the bird, which some, even now, regard as a lost spirit, or a kind of Wandering Jew of birds. The naturalists have aided these superstitions by their accounts of its queer habits; how it never builds a nest of its own, but lays its eggs in that of other birds—chiefly the titlark and the hedge sparrow, on which latter it seems to lay a spell, so that it will shove its own offspring out of its nest to perish, in its anxiety to guard and nourish the deposit which the cuckoo has left with it. It is a pugnacious bird, too, this cuckoo. Sometimes two of them get to fighting over a nest they have found, and the duel is fierce, never ending until one lies dead at the feet of the other.

The cuckoo is fourteen inches in length, and twenty-five inches from wing-tip to wing-tip; has yellow eyes, pale blue head and back, and white breast and belly, and long white-tipped wings. It comes early in April, and is gone at the end of June. Soon after it is heard the voice of the nightingale sounds forth. It is never heard through the day, but when the gorgeous spring-sunshine flames on the sky like a great rose, the nightingale—whose plaint was long ago in Persia attributed to an unrequited passion for the rose—begins and sounds late into the night.

The song of the nightingale begins low, and rises gently through two or three melodious trills, to a sustained note, which undulates into a pleasing, earnest plaint, well described by Milton in the four words, "Most musical, most melancholy." I have no doubt that the superiority of its charms on the ear beyond that of the song of every other bird is a certain human tone it has. It has eccentric habits. The nightingale is six inches long, or more, has a brown bill, and hazel eyes, which have singular expressiveness; it is of a brownish olive color, and the quills have reddish fringes. It comes about the middle of April, and goes away in August to India, Persia, or Japan, where it sings nearly all the year round.

The wood songsters of England are much sweeter than those of America, though in plumage they are inferior. There is an exception, however, to every rule, and I have not here heard any thrush sing so sweetly as the wood thrush of America. On the other hand, the blackbird, comparatively little noted in America, is here one of the richest and most varied songsters. The note of no English thrush, to my ear, equals it, and if its note was only more clear it would almost rival the nightingale. It has the advantage not only of being more bountiful with its music—the groves, even in the city parks, being vocal with them all day, from early spring to autumn—but they are teachable, and if kept apart from other birds (it is the Ishmaelite of birds), it will learn a variety of tunes. It is a large bird—ten inches long at least.

All of these English birds have in their faith a belief in a personal devil. That devil is the owl, which goeth about in the night seeking whom it may devour.

When they hear its Mephistophelian screech in the night, they give it a wide berth; but when they find the owl in the day-time, awaiting the darkness which it loves rather than the light, they all get together—thrush, jay, blackbird, redbreast, titmouse—to chatter around it, and frighten it with the impression that it is surrounded by a hostile army. After observing several British owls, I have become convinced that Minerva knew what she was about when she chose it for her bird. The owl is wise. Robert Browning keeps a pet white owl, which is one of the cleverest animals I ever saw. Though ungainly, the owl is a kind-hearted bird. Only give it enough mice, and it will love you with a supreme affection. Florence Nightingale picked up a tiny little owl in an Eastern country many years ago. It hardly cared to get out of her way when she was walking. She put it in her pocket, and that pocket was its chief home for twenty years, for it never got any larger. It was affectionate, playful, and no Greek ever looked with more reverence upon the goddess of wisdom and her owl than the children did upon the kind lady who was known to carry this familiar wherever she went. Miss Nightingale's name did not make the owl jealous of the more famous bird of the night, but perhaps restrained it from screeching. When the philanthropic lady went to the Crimea, she took her owl with her, and it amused many a poor wounded soldier whom she nursed. It returned to England with her, and died a few years ago, loved and respected by all who knew its many virtues and amiable disposition.

But there is no bird which can ever really surpass the skylark. It is like the steady favorite actress, whom no temporary star, like the nightingale, fulfilling a brief engagement, ever dislodges from the chief place in the public breast. The lark is everybody's old friend. You go away to foreign countries, and amid gay scenes forget it; no sooner do you return, and approach your own threshold again, than up it starts, crying out: "How are you old fellow? Glad to see you! All's well as ever! Here I am, at my old place, you see!" Its glad song is the welcome of old England to all hearts that have any sunshine. It begins to sing before the flowers come, and will scatter its musical sunshine as merrily on lowering days as under the blue skies. One hardly misses the sunshine when listening to it. I read the other day in Herman Oehischlager's "Strange Folk"—a charming novel—a word for the skylark, which expresses it absolutely; he calls it a song-rocket. Even so it rises into the sky, and there seems to burst into a galaxy of notes which fall earthward, as it were, in many colored brightness. It loves the morning best for its song—as Shakespeare saith, it

"Wakes the morning, from whose silver breast
The sun ariseth in his majesty."

THREE STEPS.—A learned divine one day accosted a simple hearted Christian busy in his daily toil:

"Well, John, it is a long and hard way to heaven, is it not?"

"Oh! no, sir," was the ready answer; "it is only three steps."

"Three steps! How is that, John?"

"Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third, step into heaven."

The astonished minister, years afterward, acknowledged his indebtedness to that poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.—*Exchange*.

REFORMATION IN DRESS.

A new association has been formed in London for promoting a reformation in dress—we mean, of course, the dress of ladies: it is scarcely to be expected that gentlemen would assent to there being any need of reform in their attire. The members of this "Women's Dress Association" have adopted principles of moderation and economy of time and money in dress, and a due regard to its suitability to position and its healthfulness. They have bound themselves to observe certain rules conscientiously, and these rules are such as all ladies might well bear in mind. We will not give our readers the entire code, but only allude to a few points which seem specially worthy of attention. The members of the society are not to spend more money upon dress than they can honestly afford, and they are not to be in debt. Yet they are to have proper regard for appearances, for they

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pledge themselves to dress "becomingly"—a point which many ladies forget in their devotion to fashion. The members promise, also, to avoid all exaggerations (especially of head-dresses), all unsightly articles of dress which interfere with the natural figure, or anything that might attract improper attention. This association is designed for women of all ranks, and the details in which the general principles of moderation and economy are to be carried out are left to the good sense and discrimination of each individual. If judiciously managed, the influence must be to favor a simple and beautiful style of dress.—*Harper's Bazaar*.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JUNE 10, 1872.

THE NEW YORK "STRIKES"

have divided public attention the past week with the great Greeley Ratification Meeting and the Republican Convention. The eight-hour movement of the workingmen promises to become very general in New York city; and though the "strikes" have thus far been mainly conducted in an orderly manner there are now indications that the struggle may yet assume violent aspects. In a few cases already the assistance of the police has been required to preserve order, and one ten-hour laborer has been shot. Five thousand "strikers" paraded the streets on Thursday last, and a great demonstration is arranged for Monday, the 10th, in which all the workingmen of New York and vicinity, whether working eight or ten hours, and especially all trades-unions, have been invited to take part. Some manufacturers have received letters threatening the destruction of their establishments unless they recognize the eight-hour rule; but it should be stated, to the credit of the eight-hour league, that it repudiates all such attempts to intimidate the employers, and evidently expects to accomplish its objects by peaceable methods. If it maintains this attitude and policy it is certain to attract a large share of sympathy from all disinterested lookers-on. There has usually been present in "strikes" an element of compulsion which did not contrast favorably with the oppressive, exacting spirit of employers, and which alienated many who would otherwise have gladly coöperated with the workingmen, in every laudable effort to honor labor and lighten its burdens. The spirit which leads a man to say to his brother-laborer, "You shall *not* work more than eight hours a day," is no better than that which leads the employer to say to his hireling, "You *shall* work more than eight hours a day;" and neither is far removed from the spirit which made slavery such a curse.

But whatever fault may be found with the methods by which it is attempted to solve this great question of the relations of Labor and Capital, it must be admitted that considerable progress has been made toward its solution. Beginning with the most ignoble relation three grand steps were required: 1. From slavery to hireling service; 2. from hireling service to coöperation; 3d. From coöperation to Communism. The first step has been taken—involuntary servitude except for crime has been almost wholly abolished from the civilized world. The second step is taking—the exposure of the evils of the hireling system inevitably turns the minds of men toward coöperation—coöperation of workingmen with one another, and of workingmen with capitalists; and experiments are already demonstrating the feasibility of both kinds of coöperation and their superiority to the hireling system. The third step will follow in its order; for though coöperation apparently offers a satisfactory haven for workingmen, when generally

tried it will also be found a transitional station. Communism—complete identification of interest—can alone end all competition and oppression; and even Communism in respect to externals will fail unless it is the outgrowth and expression of internal unity—unity of heart and life.

The founder, editor and proprietor of *The New York Herald*, James Gordon Bennett, died at his residence in New York city, on Saturday, June 2d, in the 77th year of his age. Mr. Bennett seems to have been guided for the last thirty-seven years by a single purpose, that of making *The Herald* the most profitable and widely-circulated newspaper in New York city; and in this he was successful. In one respect at least he stood at the head of the long list of American journalists; none have had so high an estimate of news, or been so successful in collecting the latest intelligence. He was determined to publish the news in advance of all competitors whenever that was possible. If his subordinates aided him in accomplishing this they were liberally paid. He once gave \$25 for a news telegram of three words, for which a bill of \$1 was presented. But defeat he could not brook; and it is said that "he once refused to pay the expenses, including one item of a horse killed, of a correspondent who was one day behind *The World* correspondent, adding that a horse which couldn't beat *The World* wasn't worth paying for!" The story of Mr. Bennett's career and conquests is interesting and instructive; but his success was far from the highest. His name is linked with no great progressive principles or movements. What will be remembered of him more than that he was a successful journalist and did not scruple in his use of means to accomplish the one object of his life?

THE FINANCIER, published weekly by J. H. & C. M. Goodsell at 156-158 Broadway, New York, is a paper which we have read with much interest since its beginning in January. It adds another to the list of newspapers which, like *The Nation*, seem to be published with a view of enlightening their readers by discussing questions of politics, finance, social and political economy, from a broad, temperate, philosophical stand-point, without partisan bias, and without appealing to the prejudices or passions of their readers. As such we heartily wish success may attend its publication.

We notice that *The Financier* is quite strong in its advocacy of Free Trade. It seems to us that this is not a question for the people or for majorities, as the *Financier* argues, but a question for mathematicians. It may be impossible to formulate the problem of Free Trade; but the very fact that this is so only proves the almost hopeless complexity of the conditions which must be known before even an intelligent approximation to a true result can be reached. We confess, that the arguments of Free Traders and Protectionists have very much confused our mind. The ordinary newspaper writers seem like a parcel of boys trying to cipher out on their slates an ephemeris of the moon's motion, with its forty or fifty equations in the higher mathematics; while the more profound students of political economy address their arguments to "the people" like lawyers arguing before an ignorant jury, with no judge to say when a point is well taken.

The difficulty surrounding this problem calls not for the action of "the people," whose average intelligence is totally incapable of grasping it, but for more wisdom on the part of somebody to put facts and figures together in such a way as to convince every rational mind. The problem is essentially a mathematical one, and no doubt easily within the reach of some method of analysis, which a future Newton or Descartes will give us.

In a state of ignorance on this great question, the Community holds itself prepared for the triumph of either party. We try to so diversify our investments that in any event we shall be found right side up.

The continual agitation of this subject is a great drag on the industry of the nation. If business men could be certain that any definite policy would be pursued for a given time, say ten years, they would make the best of circumstances whatever they might be. Incalculable wealth is lost by the wear and tear of change from Free Trade to Protection, and from Protection back to Free Trade. We ought to embody the best wisdom we have on the subject in constitutional law, and then await the work of the mathematicians to be applied at some definite future time.

The Financier contains full reports of financial matters condensed in useful shape for practical use. We must not omit to give a hearty word of approval of *The Financier's* condemnation of the long credit system, which is gradually creeping back upon us.

T.

It is a somewhat prevalent belief that the present generation is unhealthy, weak and short-lived, in comparison with previous generations; but some one has compiled and presented to the public a small pamphlet containing "Anecdotes of Old People," showing that the people of our day on an average live longer than did our ancestors; that a greater number reach the age of seventy, eighty and ninety; while centenarians, though generally supposed of rare occurrence, are found upon a collection of facts to be somewhat common. The ripe years of more than one hundred are reached by some; and our author extracts from a western paper an account of the death of a man at the age of one hundred and thirty-four.

COMMUNITY JOURNAL.

ONEIDA.

—We are told that the "working stakes" of the proposed Chicago & West Shore Railroad line have been driven across our domain. The first stake on our eastern boundry is three rods west of the large butternut tree that stands on the bank of the Creek at the "old swimming hole" and in the pasture about six feet from the hedge. Three rods further on it crosses the hedge, and meets the road fence about two rods north of the cottage. Thence the line runs across the road, through a group of evergreen trees in the angle of the field, and through said field two rods distant from the evergreen hedge that bounds it on the south, over the hill, sacrificing half a dozen fine maples, to the southwest corner of the O. C. Station, and in close proximity to it. At this point the line, mathematically straight from Parson's Hill, curves to the right, and in the space of twelve rods reaches the center of the apple-orchard, through which it passes diagonally; cutting a fine cherry-orchard in two, as well as a plantation of raspberries, it crosses the brook a few rods west of two large twin maples; and thence bears away to the right still, across the old "thirty-acre lot," meeting the division fence about twenty rods south of the corner of the farther apple-orchard. Height of the viaduct over the Midland R. R. between twenty-five and thirty feet; at which point a Union Depot is talked of, but nothing definite respecting it has yet been determined.

—We had a short visit one day last week from a Mr. Williams, editor of the *San Francisco Evening Bulletin*, and formerly connected with the *Albany Evening Journal* and *Utica Herald*. He said the prospects for trade in California the coming year seem unusually promising. The wine

business is quite prosperous; the high price of wool is very favorable. Californians are also shipping large quantities of grain, and estimate the amount for the coming year at 25,000,000 bushels. He was interested in our movement as the successful working of the coöperative system.

Thursday, 6.—Mary J. Safford, M. D., Chicago, Ill., spent last night and yesterday with us. An energetic little woman, who has pushed her way into medicine in spite of prejudice, and yet the most womanly woman of any we have seen of that increasing number of women who in trying to find a place for themselves are making room for all others. After studying in Vermont, her native State, she studied French in Canada; at the beginning of the war she worked her way into the hospitals at Cairo, Illinois, having at first to carry in baskets of flowers in a somewhat informal way to make herself necessary to the wounded men. She at last got the confidence of the surgeon in charge, and was allowed to work all she could. She went to Belmont, one of the first battles of the war, to help gather up the wounded, and also to Pittsburgh Landing. Her health failing, she was invited by her brother—whether the one who is now Governor of Arizona or the one living in Cairo she did not say—to make the tour of Europe. She visited every country except Portugal—taking copious notes as she went, traveling in company at first, and afterward going quite alone, and adding to all that travel a visit to Egypt and the Holy Land and a taste of Arabia. Returning to America, she began the study of medicine in New York, but at the end of two years' study, finding that our schools would not give her what she needed, she went to Europe again, and spent two years in the great hospitals of Vienna, receiving the most generous treatment and instruction, and afterwards visiting the hospitals of Prussia, France and England. She returned last year, and began working in Chicago. She speaks easily and well, and in telling of her travels gave our people great pleasure. She expressed herself as much pleased with the short dress and with our general healthfulness. Her impressions of Europe we must condense as briefly as we can. England at first seemed like a foreign country; but after making the continental tour, it seemed like home to her. France was pleasant, glittering, cheap and convenient, but not a thing to rest your heart on; Spain—something like France. Russia—coarse and dirty; Norway—simple, frugal and honest; the Swiss are poor, and need watching lest they impose upon you. But Germany—solid, with a good, strong home-life, and something to be depended on; that should be her home if she were to live in Europe. In speaking of the difficulties of getting a medical education in this country, she said her course had been a sort of battle, and that it would most likely continue to be.

—Our circumstances are a little unfortunate in one respect: we are so united in all things that we are less free than others to commend the good traits or good deeds of our immediate neighbors. The editor of any village paper can speak in the highest terms of one of his townsmen, and no one will suspect him of thereby praising himself; but if our Community were many times larger than it is, our unity would make it seem to some egotistical for us to mention any one of the number in special terms of favor. What shall we do? Shall we, for instance, exclude from our journal all such notes as the following?—

“DEAR JOURNALIST:—Let me say a word for our two ‘indefatigables,’ Mrs. Waters and Mrs. Kelly. They are marvels of industry this spring. Vast and heavy as our household cares have become, these sisters not only bear the responsibility of assigning appointments for every needful job within doors, but hold themselves in readiness to serve at a moment's notice in any place

whatever. They have, besides, shouldered that ponderous work—house-cleaning—only assisted by hired help. They have made one grand sweep of it—not overlooking the out-of-the-way places at the Seminary, over the store, etc. They have newly carpeted and papered the Upper-Sitting Room, which presents at the present time a very attractive appearance. In many places you see the effects of their busy fingers. The halls are papered, the Reception-Room and Lower-Sitting-Room newly carpeted, and the Back-Parlor fitted up in good style. They have heeded the advice to ‘never weary in well-doing,’ and are untiring in their zeal to serve.—x.”

—Some of the papers say that if Mr. Noyes takes a pinch of snuff all the Community sneeze. We can tell a story about one pinch that he took. Our great expenses year before last in building and our increased investment in the silk business reduced our available resources to a low point. About the first of January, 1871, Mr. N., who, if a visionary, is at least a remarkably practical one, said in a talk recommending honest retrenchment, that *he wouldn't have any new clothes for a year*; and if the rest of the men were of his mind the tailor should send his “gooses” to grass and be drafted into some other business. All the men of the Community “sneezed,” and (what is more) all the women too. In laughing about it afterwards, Mr. N. said he called that a sneeze worth several thousand dollars. Several thousand dollars! This is no expression at all of its worth. The effect of the fast on our treasury is not to be compared with its spiritual effect. It brought us nearer to God, and added to our domestic happiness. Folks think that the Community women always dress very plain, and imagine, perhaps, that we could not carry our indifference farther than we do. But the dress breezes blowing everywhere in the spring affect us even here. We are all accustomed to want two or three new dresses for summer, and if they are not gay they do have to be selected with some reference to the complexion and individual ideas. Then they have to be *made*, and that is a great fuss, no matter how plain they are. Then words are wasted about them; they draw remarks, and when you exchange familiar clothes for new you make yourself a stranger, and everybody has to get acquainted with you over again. In short, spring goods bring distractions in spite of our simplicity. But last season was an exception, and the difference was appreciated. Our new liberty of attention was delightful. We went on heartily with our studies and labors. We were better companions for the men every way for not being taken up with our sewing. By the law of conservation of forces we increased our inward adorning. Woman must make herself pleasing in one way or another. The dress of fashionable women represents immense force; that force was turned on to attractions of character. It made a happy spring. May its influence be carried into all springs to come. H.

—The old saying is, “There is a reason for every thing.” Perhaps so. I would like to have the person who “got up” that saying tell me what reason the crockery-makers have for always ornamenting jars with birds. Big jars and little jars, family jars and Community jars, jars of all shapes and sizes, almost invariably have on their glazed surfaces impossible-looking birds, straddling extraordinary bits of foliage. And so, as the punster says, our jars are “bird-ened with ornaments.” Why this whim of the crockery-makers! I can't account for it. My neighbor over the way is at fault; so is “the lady from Philadelphia.” I have begun to wonder if there is a reason for every thing. J.

—A few days since, as N. and A. were riding toward the Villa, they noticed a Blue-bird, with a large worm in its mouth, light on the fence by the roadside. After hopping about for a minute, and

looking rather suspiciously at the carriage and the inmates, to their surprise, the bird dived into one of the fence-posts and disappeared. Soon it came out, followed by another Blue-bird, and flew away. “Why,” exclaimed N. and A. simultaneously, “there must be a nest in that post. Let's go and look at it.” So, getting out of the carriage, they waded through the mud of the road, and the wet grass beyond, to the fence. When there, after considerable peering down a hole, the opening of which was on one side of the post, they caught a glimpse of two or three half-fledged, hungry-mouthed little birds. The nest was about a foot and a half below the opening, and apparently in a situation to be secured from rain.

—We have to record this week the death of a dear friend and brother, Mr. Harley N. Leete. Mr. Leete has been for thirty-five years a firm adherent to the cause of Holiness, and though circumstances have not permitted him to become identified with the Community, he has long been virtually one with us. Indeed, for the last few years he has so arranged his domestic affairs, as to be able to engage in our business, and usually remained here a part of each week, returning to his residence at Verona (a village six miles distant) every Saturday. Mr. Leete was an industrious and edifying, but very unobtrusive member of our family. He was for many years a contributor to the columns of the CIRCULAR, and for the past year had the responsibility of its “News” department. A few months since he expressed, though in his 71st year, a wish to learn to set type, and in a short time became at home with “stick and rule,” astonishing all by his rapid progress and efficiency, which were certainly remarkable for one of his age. His love of improvement and persistent industry were proverbial among us. He returned to his home on Saturday, May 25th, in his usual health. Sunday he was taken with what appeared to be a severe cold. Inflammatory rheumatism afterwards set in, and his disease became otherwise complicated. Several of our members attended him through his illness, and were with him at his death, Sunday evening, the 2d inst. Mr. Leete was associated with the early New York Perfectionists; but when many of them turned back to the world, or forsook the doctrine of Holiness for the vagaries of Modern Spiritualism, he remained firm in the faith.

WHAT CAUSED THE DESTRUCTION OF THE CURRANT WORM?

LAST year this pest stole the march on us so completely, that before we were aware of its presence the young shoots at the bottom of the bushes were literally covered with the half-grown currant worms. The alarm was sounded, and the horticultural forces summoned to the combat. Three men appeared on the field with baskets in hand, and set to work breaking off the tender shoots covered with insects; these were placed in the baskets, carried out of the patch, and deposited in a heap; where, with the aid of a little hellebore, the larvæ soon perished. Some worms had already escaped to the larger branches of the bushes; these were treated to a dose of hellebore, which operation was repeated several times, or as often as the insects made their appearance. The result of the warfare was that we put down the pest, harvested over forty bushels of fine currants, and saved the bushes from destruction.

This season we were on the lookout for the currant destroyer. On our first examination we found a single leaf on which a few eggs had been deposited. Several examinations have since been made with no results. To-day, in walking through a part of the plantation, three stragglers were discovered. A careful examination will again be

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made, lest a few insects should escape detection, and thus furnish seed for a larger increase. But the question remains, What caused the nearly total destruction of the currant worm? Was it the hellebore, the severe freezing of the ground during winter, or both? or is there still another cause?

H. T.

O. C., June 2, 1872.

THE BABY.

Where did you come from, baby dear?
Out of the everywhere into here.
Where did you get your eyes so blue?
Out of the sky as I came through.
Where did you get that little tear?
I found it waiting when I got here.
What makes your forehead so smooth and high?
A soft hand stroked it as I went by.
What makes your cheek like a warm white rose?
I saw something better than any one knows.
Whence that three-cornered smile of bliss?
Three angels gave me at one kiss.
Where did you get this pearly ear?
God spoke, and it came out to hear.
Where did you get those arms and hands?
Love made itself into hooks and bands.
Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.
How did they all just come to be you?
God thought about me, and so I grew.
But how did you come to us, you dear?
God thought about you, and so I am here.

[Selected.]

OCCASIONAL NOTES.

VI.

Davenport, Iowa.

DEAR CIRCULAR:—About three miles above Davenport and Rock Island, on the Mississippi, the waters of the river divide; the main channel keeping along the Iowa side, and a portion of the river passing into Illinois and joining the main waters between Davenport and Rock Island. This forms an island three miles long and half a mile in width, containing nearly one thousand acres, which has been taken possession of by the United States Government for the erection of extensive arsenal and armory works. It is proposed to make this the armory and arsenal for the great Northwest, West, and Southwest, and several millions of dollars have already been expended here. On the Illinois side of the island there are extensive rapids, and private capitalists have been attempting for some years, with indifferent success, to develop this immense water-power, though several large agricultural implement establishments have been utilizing a portion of it.

The Government, on coming into possession of the island, obtained control of the water-power by giving the former owner one-fourth of it, the Government agreeing to build a large dam and make other extensive improvements. It has built the dam at great expense, and is now engaged in constructing a large race-way on the island, where it expects to use this great water-power in the armories now in process of erection. Two of these buildings are nearly completed, and several others are begun. They are imposing-looking structures of stone and iron, three stories high. Each has a frontage of two hundred and ten feet, with wings running back three hundred feet from each end, forming an area, with a building on three sides. These buildings are to be erected on a wide avenue cut through the native woods in the middle of the island, and will be placed opposite each other about two hundred feet apart, each covering an acre of ground. The plans call for twelve of these buildings, with many other structures connected with this great armory; but not over half of this number will probably be erected at present. Fifteen hundred men have been employed on the island most of the time the past year, and over a million dollars expended. The

Rock Island and Pacific railroad runs across the island, but the Government is erecting a grand bridge across the river, just touching the lower point of the island, to be used as a free railroad bridge, with a foot-and-carriage way underneath. It will be of iron, resting on fine stone piers, and when completed the present railroad bridge and track will pass into the possession of the Government. The island is beautifully situated, and is mostly covered with fine groves of trees. Good drives and walks have already been laid out, and I noticed a large deer-park well filled with deer. In time the grounds will be laid out in "Central Park" style, and the island will become a very attractive place. The Government has had its eye on this island for a long time, and when Jeff. Davis was Secretary of War the matter of establishing a great armory here was under consideration. It is a central point for the West, Northwest and Southwest, with communications by river north and south, and by rail in all directions. An almost unlimited supply of water-power is available here, and at the same time the place can be rendered quite isolated from the rest of the world and affords plenty of room.

At Moline, opposite the upper end of the island, are the most extensive agricultural implement manufactories to be found in the West. One of these establishments, the Moline Plow Company, is said to turn out annually 50,000 plows, besides several thousand cultivators and other implements. Three firms in this vicinity make yearly 125,000 plows. Moline and one or two other manufacturing villages are about to be consolidated with Rock Island, forming one of the most important manufacturing cities in the whole West. When this takes place, Rock Island will give employment to 2387 operatives in her various factories, with a yearly pay-roll of \$1,482,200, turning out annually over \$5,000,000 worth of goods. The great dam and other improvements made by the Government at Moline render this a very favorable point for manufacturing.

H. G. A.

An Item for "T" about the Weather.—A "Spiritual Outpouring"—A Higher Standard of Christian Attainment.—A Word to New and Old Friends.

Fontana, Kansas, May 29, 1872.

DEAR CIRCULAR:—Old fashioned letter-writers frequently commence friendly letters with remarks about the weather, and so I will drop an item first for "T." on that fruitful theme. Occupying, as we do here, the geographical center (nearly) of the United States, and what was formerly classed within the boundaries of the "Great American Desert," we have had during the present "sun-spot period" an unusual amount of rain. Three years ago we had rain in torrents all summer long; two years ago a dry spring and very wet fall, followed by an unusual snow-fall in winter; last year neither too much nor too little rain until fall, which was dry—too dry for winter wheat to grow enough to fasten itself to the soil; and an entire failure of the wheat crop resulted in consequence. The ensuing winter was dry, with little snow, and no rain until the last of March, when the wet period, which yet continues, was inaugurated by a terrific hail-storm and a deluge of water, carrying the freshly plowed loam of our rolling prairies into the valleys, and pushing vegetation with a degree of rapidity that reminds us of the carboniferous age. A friend asked me yesterday for an opinion concerning the causes of our extreme irregularity of climate; I referred him to "T's" sun-spot theory. His next question was, "What causes sun spots?" I pass it on to "T."

Leaving the subject of the water baptism which the center of this country is receiving, I remark that it has been followed by a spiritual outpouring which, according to the opinions of those who have been co-workers with Mr. Hammond and witnesses of the

overturning of many strongholds of Satan, has not had a parallel in modern times. Not only are thousands to-day believers in the saving power of Christ who before denied him, but a realizing sense of the fullness and completeness of salvation has sunk deep into many a heart. Mr. Hammond's plan of operation was simple: he commenced by calling a meeting of all the Sabbath schools in the place, addressing the children and calling "the lambs to the fold." From the union of the children's meeting, he proceeded to call a union meeting of all the churches, and enlisting every minister of the gospel, and everybody else who was not ashamed of the gospel, in the work of telling "the old, old story of Jesus and his love:" thus using his influence in organizing effort, rather than in preaching stirring sermons himself. The result was that his personal presence could be withdrawn and the work still go on, led, as it were, by an unseen power. Pastors of churches from remote villages visited the meetings inaugurated by Mr. Hammond, and catching the revival spirit, returned to their flocks with a zeal and determination to raise, if possible, the standard of Christian attainment. Yes, some of them even boldly proclaimed the eternal truth that Christ is a full, complete and perfect Savior, and offered a free and perfect salvation to all who would confess his holy name and believe and trust him.

What is the feeling of the O. C. and branches in view of the fact that the leading minds of the churches are advancing rapidly to the position assumed by John H. Noyes nearly forty years ago? For my part, I feel as if I were in a focus of light; but as that light lighteth every man that cometh into the world, I take it for granted that all who truly accept the truths of the gospel feel as I do, and understand that I am simply boasting of what is common property. A combination of circumstances, which I will narrate, serves to show me an encouraging prospect. Standing, as I had been, alone in this neighborhood, and having never met a human face nor heard of a single old acquaintance who fully accepted the doctrine of Salvation from Sin, I have had such a pentecostal blessing in first meeting one of Mr. Hammond's co-workers, and finding him fully convinced that salvation means everything that there is to be saved from. Second, the locating as pastor of a church here one who, in a series of meetings extending over more than two weeks, continually held up Jesus as a complete Savior, and who is not afraid of the result when driven home to his own experience and life. Third, receiving a letter from L. S. P., whom I have never seen, but whose letter shows that there are those in existence who can remain true friends of the O. C. and firm adherents of the faith, even though the doors of the Community are at present closed against them. Fourth, a visit from S. H., on the anniversary of the day of Pentecost itself. Being the first person I had ever met of our faith, we had an instance of veritable proof that "two persons can agree." Fifth, an old correspondent, J. B. C., of Calais, Me., called out by the same article that introduced me to L. S. P. and S. H., and of whom I had not heard for many years, steps boldly into the ranks of Christian progression. Is not all this, coming in the space of ten days good news—too good to be enjoyed without telling it? I am getting all the blessing I can hold, and I have no means of knowing how much there is that has no room to be contained. In the fullness of my heart, I confessed Christ in the public revival meetings, and, instead of being accused as egotistic when I appealed to others to thus fully throw away their own righteousness and accept that of Christ, the sentiment was responded to by a hearty "Amen."

I hope I may hear of many more from the ranks in which I walked in times past, and with whom I labored in less important reforms; may they show

themselves true friends of progress by joining that party which "combines the bold spirit of reform with Bible faith;" and I can assure them they will not be, as they heretofore have been, without "a basis of union."

Yours for eternal progress, E. V.

TIME KEEPERS.

BY A. D. RICHARDSON.

"What o'clock is it?" asked Emanuel Swedenborg upon his death-bed. Being told, he answered, "It is well; I thank you; may God bless you." "What o'clock is it?" ask little children, as they blow off the feathered seed-vessels of the dandelion, and tell the hour by the number that remain upon the stalk.

Civilized man everywhere, from the cradle to the grave, repeats this question oftener than any other. Were all things at rest it could never be answered. Motion alone enables us to measure time. Motion is best exemplified in the heavenly bodies, particularly the sun. Yet man, "the tool-making animal," never asks "What o'clock?" but simply "What o'clock?" He has brought artificial time-keepers to such perfection that they are the most wonderful of his mechanical achievements, the things most alive and human in the entire range of his handiwork.

Primitive man had little need of clocks or watches. The opening and closing of flowers; the voices of birds, beasts, and insects; the positions of sun, moon, and stars, told the passage of time with accuracy enough for his simple life. Mariners, hunters, shepherds, and all other men much alone with nature, still keep familiar with her habits and her moods. The Indian says, "Four moons have passed," or, "It was ten sleeps ago;" and the farmer, "It was between day and sunrise," or "It was half an hour by sun."

Job's expression, "As a servant earnestly desireth the shadow," points to the earliest artificial time-keeper. The sun-dial (*dialis*, daily) originated, nobody knows when, with some of the Eastern nations. Isaiah wrote, eight hundred years before Christ, "I will bring back the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward."

A dial, usually standing upon a stone-post on a sunny knoll, is still preserved as a relic of the past in almost every English country church-yard. Around it on Sunday mornings, an hour or two before service, were wont to gather the rustics, discussing crops, the weather, and politics, while matrons gossiped soberly, and children tumbled in leap-frog over mossy tombstones, or played ball against the tower, till the parson's tinkling bell summoned all to worship.

In clear weather the dial showed the hour by day, as the stars did by night; but when clouds came something more was needed. Hence the East originated the "Clepsydra" (the Water Stealer), a transparent, graduated vase filled with liquid, which slowly trickled or stole away through a little aperture in the bottom. The receding height marked the passage of the hours. The clepsydra was used in ancient China, and in Egypt under the Ptolemies. Cæsar found it among the native Britons. Pompey introduced it into Roman courts "to prevent babbling." One of Martial's epigrams counseled a dull declaimer, who was constantly quaffing from a glass of water during his endless harangue, to relieve both himself and his audience by drinking from the clepsydra instead.

In the Colony of Massachusetts Bay two centuries ago an hour-glass stood before the Puritan preacher, and was turned by a tithing-man when he began his sermon. If he stopped long before the sand ran out, his hearers were dissatisfied; if he continued long after, they grew impatient.

The hour-glass is only a modification of the clepsydra. It substitutes fine sand for water, as something which will neither freeze nor evaporate, and which, when the glass is full, will run little faster than when it is nearly empty. It was known before the Christian era, and has been used by nearly all nations. It was so common among our ancestors a hundred years ago, that the illustration which we copy from the New England Primer of 1777 was drawn from one of the most familiar objects in their daily life.

In dry, equable Eastern climates, the clepsydra long retained its supremacy, and it is used in India even to this day. It was exceedingly inaccurate, but improvements were constantly added. Sometimes water flowed in tears from the eyes of au-

tomata, and sometimes a floating statue rising and falling with the liquid, pointed to the passing hours engraved upon an upright scale. Next, a little wheel was introduced, on which the water fell drop by drop, turning it, and thus communicating motion to hands upon a dial. In time, machinery was inserted, to tell, not only the hours of the day, but the age of the moon, and the motions of other heavenly bodies; and finally the clepsydra grew into an ingenious and complicated water-clock. A thousand years ago a Persian caliph, the Haroun-al-Raschid, of the Arabian Nights, sent one to the Emperor Charlemagne which had a striking apparatus. When the twelve hours were completed twelve doors opened in its face; and from each rode an automaton horseman, who waited till the striking was over, and then rode back again, closing the door after him.

"Clock" originally signified "bell," and the French *cloche* still retains that meaning. The invention is claimed for many different peoples and eras, from the Chinese two thousand years before Christ, down to the Germans of eight centuries ago. The first general use of clocks was in monasteries, during the eleventh century. Before their appearance, the sacristan sat up to watch the stars, that he might awaken the monks at the hours of prayer. The common people attributed their origin to the devil; and had anybody outside of the religious orders incurred the odium of first introducing them, he would doubtless have been put to death as a sorcerer.

For several hundred years they were exceedingly rude and irregular. But not long after the Pilgrims landed at Plymouth, Galileo, while noticing the vibrations of a hanging lamp, discovered the great principle of the pendulum—that when a suspended body is swinging, any increase or decrease of its speed will not change the number of vibrations it makes in a given time, but only the length of the arc it describes. The pendulum was soon applied to the clock, and added greatly to its accuracy. Public clocks, nevertheless, have always been tempting marks for the shafts of satire. The proverb, "As untrustworthy as a town clock," still continues in vogue.

Until after the Revolution the American colonies had few clocks of any kind. Sun-dials and hour-glasses sufficed for those leisurely days. Why is it that the more we multiply inventions for saving time and labor, the more we are pressed for minutes, and the harder we have to work?

Thirty years ago "the varnished clock that clicked behind the door" was the great domestic time-keeper. Who has forgotten its monotonous "click clack" or its quaint, upright case taller than a man? What true Yankee boy ever failed, sooner or later, to take it to pieces, and see how it was made? Ah! the kitchen bellows, cut open to see what was inside, was very disappointing; but the old family clock surreptitiously dissected, proved its own exceeding great reward. Until within the last two or three generations, all our time-keepers were made in Europe. Now Connecticut clocks tell the hour at Jerusalem, at Calcutta, at Pekin, and at Irkutsk. At our factories, a fair little clock neatly cased can be afforded for eighty cents gold. American inventiveness has done it.

Town clocks and chronometers are regulated from the nearest observatories. But the electrical cloud will do away with that. One at some central point will serve for a city as large as New York. Wires connecting with dials on all the church towers, and indeed on all the dwellings, may regulate the hands of every clock in the metropolis to perfect uniformity. When the telegraph nerves run into every house we shall get the time of day from a common source as we do gas and water.

The ship chronometer—for determining longitude at sea—was invented in 1675. One costs about four hundred dollars. The most are of English manufacture, though there are half a dozen makers in the United States. A few years ago the Greenwich observatory paid a premium of three hundred pounds for a chronometer which had varied only about one second in twelve months. It makes no difference whether one is fast or slow; all the ship-master requires is that it shall run with regularity. No other invention since the mariners compass has so diminished the perils and uncertainties of navigation.

"Watch" is from the Saxon word signifying "to wake." At first the watch was as large as a saucer; it had weights, and was called "the pocket clock." The earliest known use of the modern name occurs in a record of 1542, which mentions that Edward VI. had "onne larum or watch of iron, the case being likewise of iron gilt, with two plummettes of lead." The first great

improvement, the substitution of the spring for weights, was made about 1555. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, and required winding twice a day. The dials were of silver or brass; the cases had no crystals, but opened at back and front, and were four or five inches in diameter. A plain watch cost the equivalent of \$1500 in our currency, and after one was ordered it took a year to make it.

There is a watch in a Swiss museum only three-sixteenths of an inch in diameter, inserted in the top of a pencil-case. Its little dial indicates not only hours, minutes, and seconds, but also days of the months. It is a relic of the old times, when watches were inserted in saddles, snuff-boxes, shirt-studs, breast-pins, bracelets, and finger-rings. Many were fantastic—oval, octangular, cruciform, or in the shape of pears, melons, tulips, or coffins.

Mary, Queen of Scots, had a large one in the form of a skull, which is still preserved by a gentleman near Edinburgh. The case is opened by dropping the under jaw, which turns upon a hinge, while the works occupy the place of the brain.

Old watches are common in English museums. There are comparatively few in the United States; and I know of none of American manufacture, much over fifty years old. F. W. Chamberlain, of No. 233 Hanover Street, Boston, has upwards of two hundred—much the largest and rarest collection on our continent. One of the most curious is an old English verge, two inches thick. If it were only half as large it would be a perfect specimen of the ancient bull's-eye.

Another of Chamberlain's treasures—also an English verge—is over two centuries old. One would like to see a photograph of the man it was made for, knee-breeches, horse-hair wig, and all. It keeps excellent time, not varying two minutes a week, though its little heart has throbbed on while six generations of owners have wound it, and carried it, and left it at the jeweler's for cleaning—have been born by it, and lived by it, and died by it.

A third is a French striking watch, two hundred years old, with elaborate ornamentation, and allegorical male and female figures on the dial. When the works within strike the hours, these figures pound with hammers upon little counterfeit gold bells, as if they produced the sound.

The ticking of a watch—the beating of its heart—is the playing of the two arms of the pallet in between the teeth of the scape-wheel, at the point where the rotary motion of the wheels or "train" changes to the vibratory motion of the balance. In nine cases out of ten, a skilled watch-maker can tell whether there is anything wrong with a watch, and if so what, by putting it to his ear as a skilled physician learns the condition of the human time-keeper by feeling its pulse, or hearing its heart.

The mainspring is the locomotive, the wheels are the train, and the balance and hair-spring the brakes. When the mainspring is first wound up, its force is much greater than when it is nearly run down. The old barrel and fusee watch equalized this by making the fusee spiral. When the mainspring was fully coiled, and pulled hardest, it acted upon the small end of the fusee, where the most power was needed. As the spring grew weaker, the chain descended to where the fusee was larger, and required less force to turn it.

The English yet retain the spiral fusee, on their national theory that whatever is old ought to continue. The American watch dispenses with the fusee altogether, perhaps on our national theory that whatever is old ought to be abolished. Its mainspring instead communicates motion directly to the train, and its nice adjustment of hair-spring and balance-wheel insures equal time through the twenty-four hours. When a watch is first wound up, the balance may make one revolution and a half at each impulse from the scape-wheel, and when it is nearly run down, only half a revolution; but the former will consume no more time than the latter, and so the watch goes uniformly through the twenty-four hours.

How shall it be made to go uniformly through summer and winter? A steel rod may be fitted into a hollow steel cylinder so perfectly that it will not drop out of its own weight, and yet it can be turned or pulled out by the thumb and finger, and it moves with the softness of velvet rolling on velvet. Hold the same rod in the shut hand for five minutes, and the warmth of the flesh will expand it so that one cannot drive it in with a sledge-hammer. Then put it in a refrigerator, and it will contract till it rattles in the cylinder.

the metal is brass, temperature affects it still more. Winter will so contract the balance-wheel of a watch that it may gain two minutes in a day; or it may be thrown out of time by a few hours' sleigh-riding, or by hanging all night against a cold wall. Uneven temperature is the deadly foe of uniform time-keeping.

In 1767 John Harrison was awarded a premium of £20,000, under an offer of the British Parliament—which had been standing fifty-three years—for any invention which should so far overcome this difficulty as to enable shipmasters at sea to determine longitude within thirty miles of accuracy. He gained it by applying to ship chronometers, the principle of the compensation-balance, now used in all fine watches. It is simply a balance-wheel, with outer rim or tire of brass, and inner rim and cross-arm of steel. The cold, which would contract steel alone, and make the circumference of the wheel less, equalizes that, by contracting the brass still more, the brass being so confined that its contraction enlarges the wheel.

Under the influence of heat the steel's expansion would enlarge the wheel, but then the greater expansion of the brass contracts it. When these two influences are so nicely adjusted that the one exactly counterbalances the other, the watch will keep equal time whether in Alaska or Havana.

Until very lately American jewelers imported wheels, balances, and other material ready-made from Switzerland, fitted the various parts together by hand, put their stamp upon them, and called that watchmaking. Its art and mystery was acquired in an apprenticeship of from three to five years. In Switzerland, division of labor had been introduced long before. Each workman performed some one process of shaping, cutting, or finishing parts of the watch in his own little shop at home, and returned the parts to the manufacturer, as boot-making is done in New England. And for many processes, little labor-saving machines, run by foot-lathes, had come to be used.

In 1852 A. L. Denison, a Boston watchmaker, conceived the plan of producing watches by collecting all these machines under one roof and running them by one power. His wild dream was that the time might come when a manufactory could turn out ten watches a day. Most of his friends voted him crazy, but he had the one quality which makes all lunacy contagious—profound earnestness. He soon made Edward Howard, David P. Davis, and Samuel Curtis as mad as himself, and the four lunatics built a factory in Roxbury.

But the Swiss authorities would not permit the export of machines, models, or drawing; so, Yankee-like, the four pioneers invented and constructed machines for themselves. Finally they turned out a watch, the first ever made by machinery in the world. It is yet in Mr. Howard's possession, and keeps excellent time. The machines were very imperfect, and much of the work was still done by hand. But from that beginning have sprung all our watch-factories now situated, respectively, in Elgin, Illinois; Newark and Marion, New Jersey; and Waltham, Roxbury and Springfield, Massachusetts.

THE NEWS.

AMERICAN.

Mexico is becoming tranquil.

Congress is expected to adjourn on the 10th inst.

The old Mayflower Captain, Miles Standish, is to have a monument.

Music at Central Park, New York, has been resumed as in former seasons.

The decrease in the public debt for the month of May was about seven millions of dollars.

A tariff and tax bill has passed both houses of Congress, and awaits the signature of the President.

Governor Hoffman has signed the bill for building a railway bridge across the Hudson at Poughkeepsie.

Red Cloud and Red Dog have visited Washington, and made plenty of promises for the future good conduct of their tribe.

General Howard telegraphs Secretary Delano that a peace has been negotiated with the Indians, by which the latter solemnly engage to indulge in no more raids, and further pledge themselves to "look up" the hostile and incorrigible Apache braves. General Howard reports success as sure now, whereat, he adds, good men will see accordingly.

Mr. R. Bornhomme, a silk grower, has been examining California, especially Los Angeles county, as to its fitness for raising the mulberry tree and silk-worm. He reports that the white mulberry grows easily in that climate; that he has seen finer specimens of the silk-worm in California than he ever saw in Japan; and that ten million dollars worth of silk-worm eggs are exported annually to France and Italy. He thinks that California will in a few years be the silk-producing country of the world.

The "strikes" are still progressing. The *World* heads a column thus: "The Workingmen's War—the Excitement at a Fever Heat—a Portion of the Strikers secede from the Eight-Hour League and Resume Work—others more Successful—Mammoth Committee appointed to Watch the Shops." Thus far, however, no great disturbances have occurred; and the indications are that the movement will be general among the trades, and that the "strikers" will in most cases be successful.

The Methodist General Conference during its last week's session, among other things, declared that "dancing" and other "sinful amusements" "shall be held contrary to the order and discipline of the church;" voted unanimously to compensate Dr. Lannan for expenses incurred in investigating the Book-Concern frauds; adopted a report on "Woman's Work in the Church," which recognized the fact that woman has a place and work in the church, but awaits the future development of Providence in regard to woman's preaching; and by an almost unanimous vote decided to make no distinction of race or color in the church.

The Philadelphia Republican Convention did its work quickly; nominating U. S. Grant for President, and Senator Henry Wilson of Massachusetts for Vice-President. Its platform contains eighteen "planks," one of which was evidently intended to attract the favor of those interested in the improvement of the condition of women. It says: "Their admission to wider fields of usefulness is received with satisfaction, and the honest demands of any class of citizens for additional rights should be treated with respectful consideration."

FOREIGN.

Mount Vesuvius has been greatly disfigured and distorted by its late "spree."

Mr. Disraeli, as a retired Minister, receives a Government pension of ten thousand dollars per annum.

The Carlist insurrection seems to be practically ended, for the present at least: but we never know when any political party in Spain has received its final quietus.

The full horrors of the famine in Persia will probably never be told. In the capital, with a population of eighty thousand, twenty thousand fell victims to hunger and disease. Happily its end approacheth.

The English Grenadier Guards' Band will not come to America to take part in the Boston Peace Jubilee—stopped by the earnest protests made in the House of Lords against the action of the Government in authorizing the departure of the band.

The Pope is reported to have stated to some Americans lately, that if he should ever leave Rome, he would be glad to take up his residence in New York, because no city in the world contains more earnest Catholics, or those more devoted to the highest and best interests of the Church.

On Tuesday Earl Russell in the English Parliament moved an address to the Queen, asking to have the case withdrawn from the Geneva tribunal unless the claims for consequential damages were immediately withdrawn by the United States. The motion did not prevail. We have no means of determining the present condition of the negotiations between the English and American Governments; but we are not without hope that they will yet reach a termination satisfactory to both, which hope is encouraged by the latest dispatches from England.

Later—Associated Press Dispatch from Washington.—A report prevailed to-day, June 7th, that England had accepted the additional article to the treaty of Washington. This report may have been founded on the remark made last night, in the House of Lords, which gave promise of such a result. No official information had been received up to a late hour to-night confirming the report. Gentlemen in official circles have, however, through Minister Schenck, such intimations as lead them to believe the article will be accepted, with the explanation given the British ministry by authority of our Government in relation to consequential damages.

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith; an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

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